The Way to Excel.

MEDITATIONS,

Awakened by the DEATH of
the Reverend

Mr. Joſhua Moodey;

With ſome Short Character
of that

Eminent Perſon:

Who *Slept in* Jeſus, 4*d*. 5*m*. 1697.
In the Sixty fifth year of his Age.

By Cotton Mather.

Joſh. XXIV. 22, 23, 29.

JOSHUA ſaid unto the People, ye have Choſen you the Lord, to Serve Him.

Now therefore Incline your Heart unto the Lord.

And it came to paſs, after theſe things, that Joſhua, *the Servant of the Lord, Dyed.*

BOSTON, in *N. E.*
Printed by *B. Green*, and *J. Allen*.
1697.

Reader,

TELL me not, that the Peoples being Taken with *Publicola's* Funeral Oration in Praiſe of the Dead *Brutus*, or the Decree of the *Roman Senate*, That it ſhould be Lawful to make a Funeral Oration on ſuch as deſerved well of the Common wealth, made *Polydore Virgil* ſay, *Hinc mortuos Laudandi mos fluxit; quem nos hodie Servamus.* The Book of *Lamentations*, on the Death of *Joſiah*, is of an Elder Date; The Roll of *Lamentations*, on the Death of *Jonathan*, is of yet an Elder; And certainly, to be Imitated among the faithful People of God. Tell me not, that ſome Eminent *Nonconformiſts* have therefore Scrupled, the Preaching of any *Funeral Sermons*: that in ſome *Reformed Churches*, the Practice of them is wholly omitted; that in the *Primitive Churches*, they were not practiced until the *Apoſtaſy* began; and that there have been *Decrees of Councils* againſt them. I readily grant, That the Cuſtome of *Praiſing the Dead*, ha's been Scandalouſly Abuſed; but I cannot grant, That the Abuſe is beſt Corrected, by taking away all *Publick Meditations*, on the *Funerals* of Thoſe, in whoſe *Deaths* God from Heaven ſpeaks Great Things unto the *Living*. We do but wiſely Fulfil our Miniſtry, by *Watching*, to ſuit the *Words* of

God, unto thoſe *Works* of His, which occur to our Notice, when *Men of Note* are taken away. Behold, According to the Laudable uſage in the Churches of *New England*, the *Meditations* which have been *Awakened*, by the falling *Aſleep* of an Eminent Perſon, who was, *A Memorable Servant of thoſe Churches!* I am out of meaſure Aſtoniſhed, when I read in an Author as old, and as great as *Auſtin*, the Wonderful Effects, which the pretended *Reliques* of the Martyr *Stephen* had upon thoſe who repaired thereunto, for the cure of Maladies. The beſt ſort of *Reliques*, are thoſe which we have here preſerved, & propoſed; & it will be no *Superſtition*, to hope, that a cure of Spiritual Maladies too generally prevailing, may be promoted, by Repairing unto them. And, I do not more queſtion the Opinion of a very Learned man, concerning the *Angels*, whom we find mention'd in the Scriptures as doing very *Humane* Actions, *Veros Homines fuiſſe, qui a Spiritu Meſſiæ, et a Spiritibus Angelicis agebantur; et movebantur ad ea Agenda, quæ ipſi non intelligebant, phantaſia Eorum obſeſſa, et a Cogitationibus conſuetis abducta: Qui Homines, Negotio peracto, ad quod fuerant a Deo adhibiti, diſcuſſo veterno, et ceſſante Ecſtaſi, ad Conſueta munera reverſi ſunt, immemores eorum, quæ Impulſore Spiritu Divino, aut Angelico, egerant*: Than I do believe, That in our *Actions*, there is an Imitation of the Holy *Angels* to be endeavoured, by which a man, may become another *Stephen*.

The

The Way to Excel.

Acts VI, 15.

...Looking Stedfastly on him, they saw his Face, as it had been the Face of an ANGEL.

SInce the *Oracles* of Heaven, have (with a moſt ſignificant Admonition!) allow'd a well ſerved Church, to call its *Paſtor*, by the Name of its *Angel*, we may now ſay, *The Angel of the Church of* Portſmouth, *has newly taken wing!* Yea, not the Leaſt of the *Angelical Chariots and Horſemen of* New England, have departed from us, in the *Withdraw* of One, after whom that Bereaved Church, is crying, *My Father, My Father!*

To præſerve the *Idea*, and *Memory*, of his *Face*, as far as the Infirmities of this *Mortal State* permitted any Approaches to the *Angelical* Character in it, is that whereto not only *Nature* does Invite us, but alſo *Scripture* does oblige us: 'Twill be but a compliance with that Edict of Heaven, *Remember them who have ſpoken to you, the Word of God; whoſe Faith follow, conſidering the End of their Converſation.*

'Tis well known, That among the chief Works of the Most High, Created by the Son of God, at the First Beginning of Time, there were His *Good* ANGELS: *Angels*, which are Spiritual and Rational Subſtances, Created by the Lord, for His own Immediate Service and Honour. None Deny, None Diſpute, the Exiſtence of thoſe *Good Angels*, but men that are under a more than ordinary Poſſeſſion of *Evil* Ones.

Our Lord Jeſus Chriſt, has given it, as a Deſcription of that *Future State*, wherein He will make us Happy for ever, Math. 22. 30. *They are as the Angels of God in Heaven.* And if we Hope, to be *Happy* in that *Future State*, we muſt endeavour to Anticipate it, by being very *Holy* in our *Preſent State.* But the way for us, to be very *Holy*, is to Reſemble, and Imitate, the *Angels of God in Heaven*, while we are on Earth, as far as we are able. Every *Holy man* does a *Little* of This; and *how much* of it, was done by that *Holy man*, who is now gone to Live, and Praiſe, and ſee CHRIST, among the *Angels* for ever, may be propoſed with ſome Advantage unto the *Exhortation*, wherein I have a *few Things to Preach unto the People.*

But my *Exhortation* muſt be introduced, with a Report of that *Glory*, which the Martyr *Stephen*, while he was yet on Earth, attain'd unto.

There being occaſion to chooſe *Deacons* in the Primitive Church, that ſo they who were to give themſelves continually unto the *Miniſtry of the*

the Word, might be Releaſed, by the faithful Cares of thoſe *Deacons*, from Secular Encumbrances; *One* of them was the Bleſſed *Stephen*; who being the Firſt that arriv'd unto the *Crown of Martyrdome* for our Lord Jeſus Chriſt, in the New-Teſtament, had in the Name of *Stephen*, which ſignifies, *A Crown*, a notable Specification, of the *Event* and *Reward*, which will attend all our *Sufferings* for the Lord.

It was then an Age of many *Miracles* wrought by the *Spirit* of our Lord Jeſus Chriſt; and ſuch a *meaſure* of that *Spirit*, poſſeſſed this Excellent man, that by the *Impulſe* of that *Spirit*, He could, with all Aſſurance, perceive when the *Spirit* was going to work *Miracles*, and apply himſelf to accompany the *Miracles* of the *Spirit*, by ſome wonderful *Actions* of his own. This Illuſtrious Worker of *Miracles*, was Accuſed before the *Council* at *Jeruſalem*, for ſaying, That it was the Deſign of *Jeſus*, to deſtroy the *Temple*, and the *City*, and alter the *Rites*, which *Moſes* had, from God, commanded unto *Iſrael*. When he appear'd before the *Council* to anſwer this Accuſation, 'tis here ſaid, *They ſaw his Face, as it had been the Face of an Angel.*

Concerning the *Face of an Angel*, we have a Remarkable Account, in what we read about one of the *Angels*, in Mat. 28. 3. His *Countenance was like Lightning*. And we read concerning a Great man, who had got the *Face of an Angel*, by being much with the *Angels*, in Exod. 34. 10. *Behold*,

the skin of his Face ſhone. If we carry the paſſage now before us, unto the Higheſt ſenſe, which it would lay claim unto, we are to ſuppoſe, That ſuch a *Splendor* was diſcernible upon the *Face* of *Stephen*: And ſurely, if they who diſcerned it, had not had the *Heart of a Devil* in them, they durſt not have gone on, to Abuſe a *man*, that Appeared before them, with the *Face of an Angel.* Alas, the more of an *Angel* there is in any *man*, the more *Stones* will the *Devil* procure to be thrown at ſuch a *Man!* But, behold, the *Agreeableneſs* of the matter; *Stephen* was perſecuted for vilifying of *Moſes*; and, behold, at this very Time, he is vindicated with a *Shine* upon his *Face*, like that once upon the *Face* of *Moſes.* The Things here ſpoken by *Stephen*, were thoſe very Things, which the *Angel Gabriel*, had formerly ſpoken unto the *Prophet Daniel*; and behold, the Aſpect of an *Angel* adorns him, in his Diſcourſe.

We may from hence, take Leave to Obſerve, *That a* Saint on Earth, *may arrive to thoſe Attainments, that ſhall make him Look like an* Angel of Heaven.

There are *Angelical Excellencies*, a Degree whereof, poor *man*, ſorry *man*, ſinful *man*, even while ſuch, may very much attain unto.

But now, this CASE calls for our Attention; *What are thoſe Excellencies, that would make a Saint, Look like an* ANGEL?

And the General Anſwer hereunto is, The *Excellencies of Holineſs.* For,

First,

First, The *Angels* of God, have many *Excellencies*, the Imitation whereof cannot by men in this Life, be Reasonably proposed. The *Angelical Majesty*, as a *Mortal Eye* would not be able steadily to *Behold* it, much less, in this *Mortal State*, may we *Affect* it. A man may not wish to *Shine* like *Stephen*, in this World, and have a *Face*, that may dazzle the Spectators. Or, what would it avail, if a man could make a Glare on his *Face*, by smearing it with some of the *Noctiluca's* invented by the *Modern Chymistry*? A *Devil* has before now, pretended unto such a *Face*. 'Tis not the *Face*, but the *Grace*, of an *Angel*, which is here to be Aspired after. It were a Foolish, and a Faulty Thing, for any man, to be ambitious, of wearing in this World, such a Figure, as that in Dan. 10. 6. *His Body like the Beryl, and his Face as the Appearance of Lightning, and his Eyes as Lamps of Fire. Immortality* it self, is one of the *Angelical Excellencies*. But, while we are among *Mortals* here, we must submit unto the Laws of *Mortality*, and be willing to *Dy*, When, and How, the Soveraign God shall order it. There are also, those Flights of *Wisdom*, and those Heights of *Power* among the *Angelical Excellencies*; wherein, 'tis not for us, to Dream of being *Like* them, until we are become, *The Children of the Resurrection*. It was the Ruine of our *First Parents*, to imagine, in Gen. 3. 5. They *might be as Elohim!* No, this cannot be, until our Lord Jesus Christ, has by a *New Birth* brought us into that *World to come*, where,

where, the *Wiſe Converters of many to Righteouſneſs*, will be thoſe, who ſhall *Shine as the Brightneſs of the Firmament, and as the Stars for ever and ever!* Our Lord Jeſus Chriſt, will make *us* the *Angels* of the *New World.* Indeed the *Angels* now turn and move all the *Wheels* of the *Kingdoms* of *this World*, but *we* are they that ſhall *Receive the Kingdom that cannot be moved.*

But, Secondly, The *Excellencies of Holineſs*, [For, the *Saints*, are the *Excellent!*] Theſe are They, wherein the Imitation of the *Angels* by *men*, may be very far proceeded in. The *Angels* of God, are ſtyled, in Mat. 25. 31. *The Holy Angels*; and in Dan. 4. 17. *The Holy Ones.* 'Tis not as they are *Mighty Angels*, but as they are *Holy Angels*, that we muſt propound our coming to Look like unto them. Theſe *Holy Angels*, never did, and never will Sin againſt their God; but are continually Serving of Him; *They Serve Him Day and Night in His Temple!* And it may be, the *Bright Garments*, wherein theſe *Angels of Light*, have appeared, may be an Emblem of their *Holineſs* and their *Purity.* Now it hath been the *Will of God in our Lord Jeſus Chriſt concerning us*, that there ſhould be ſet before us, the Greateſt Exemples of *Holineſs* for our Imitation. And hence, as we have the Greater *Exemple* of our Lord JESUS CHRIST Himſelf given unto us, to Direct and Excite and Promote our *Holineſs*, with a Charge, *To be Holy, as He that hath called us is Holy*; So, we have alſo the *Exemple* of the *Holy Angels* given unto us, That we

we may ſtrive as far as may be, to be Like unto them in their *Holineſs*. Hence when the Pſamiſt of old ſaw the *Angels* praiſing of God, he cryed out, O *my Soul, do Thou ſo too*! Yea, ſome Interpreters Judge, That when the *Face* of *Stephen* Look'd like an *Angel*, it was no more than what you and I may *thro' Chriſt who ſtrengthens us*, reach unto. *q. d.* The *Conſolations* of the *Holy Spirit* of God, ſo filled him, that he diſcovered not the leaſt *Conſternations* in his *Face*: His *Face* was as Joyful, and Serene, as if he had ſtood free from all the *Sorrows* of this World, among the *Angels* of God.

I remember the Apoſtle Enjoins the *Woman* in the Church to have a covering on her Head, in Token of Subjection to her *Husband*; *Becauſe of the Angels*. [2 Cor. 11. 10.] Why, if you turn to the Beginning of the ſixth Chapter of *Iſaiah*, you'l find the *Angels* before their Superiour, the Lord Jeſus Chriſt, in the *Temple* aſſuming a *Covering*, out of the Reverence which they pay unto Him. Hence then, ſays the Apoſtle, it becomes *Women* to take *Example* by the *Angels*; let them conſider, how the *Angels* behave themſelves in the Preſence of the *Son* of God, who is the Grand Repreſentative of the *Image* and *Glory* of God; and let them in their *Habit* ſhow ſome Analogy to the *Habit* of the *Angels*: betokening their Subjection to the *man*, who is under the Lord Jeſus Chriſt, the *Image* and *Glory* of God, while *They* the *Women*, are ſo of the *man*. But I only touch

on

on this gloſs, by the by. What I inſiſt on, is, That the *Angelical Example* is to be imitated.

Indeed, we ſhall, as long as we Live in this World, come far ſhort of the *Original*, when we go to Write after the *Angelical Example*. In this *Preſent Evil World*, we cannot approach near to the *Holineſs* of the *Good Angels*: Much of Sin, and Fault, & Folly, will unavoidably cleave unto us: That *Leproſy* will never wholly out of the *Walls*, until the *Clay-houſe* be utterly demoliſhed: There will be as much Diſtance between the *Bleſſed Spirits* and *Us*, as between *Giants* and *Children*, as between *Stars* and *Gloworms*, as between the *Cedars* of *Lebanon*, and the *Hyſop* that *Grows out of the Wall*; Thus it will be, until we come at length to dwell [And, *Oh! Why do we no more Long for it!*] with the *Innumerable Company of Angels*, in another World.

However, to Attempt the Imitation, is the ready way to be *Excellent*. Particularly in the Enſuing Inſtances.

I. If a man could have his *Eye* upon the *Face of God* continually, would not that procure the *Face of an Angel* for him? It would make a man Look like an *Angel*, if he were Looking unto God, in the Lord Jeſus Chriſt continually. Of the *Angels* there is that Account given, in Mat. 18. 10. *In the Heavens, they do always behold the Face of my Father which is in the Heavens.* The *Angels* do converſe with GOD continually. And, why may not we preſs after a converſe with GOD, a little

little Emulating the *Angelical*? To be *Heavenly-minded*, by having the *God of Heaven* almoſt always in our minds, and by being *in the Fear of God all the Day Long*; *This* were to be as the *Angels* are! Oh! That we were thus, *Filled with all the Fulneſs of God.*

Firſt, We may have a continual *Apprehenſion* of GOD in our minds. In every *Place*, we may Apprehend GOD Wherever we are, we may Subſcribe to that Article of the Ancient Faith, in Pſal. 139. 7. Lord, *Whither ſhall I flee from thy Preſence?* What if we ſhould never be from under the Awe of ſuch a Thought as that, *The Omnipreſent God obſerves all my wayes!* And we may Apprehend GOD, in every *Thing*. We need not ſtay at any *Second Cauſes*; but we may with a *Spiritualized Soul*, Soar up to ſome Notice of *God* in all. Upon all the Works of *Creation* we may ſay, *The Finger of God is here!* And we may make the Poſitions of the *Pauline* Philoſophy, in Acts 17. 24, 28. *God made the World, and all Things therein*; *In Him we Live and Move and have our Being*. Upon all the Works of *Providence*, we may ſay, *This comes from that God, whoſe Kingdome Ruleth over all.* And we may make the Concluſions once taught by our Lord, no doubt alluding to the *Two Birds*, whereof one was to be *killed*, the other to be *Let Looſe into the Open Field*, at the cleanſing of the *Leper*, in Mat. 10. 29. *Two Sparrows, one of them ſhall not fall on the Ground without our Father.* To be Led unto ſome Notice of

GOD

GOD continually, This, O This, it is *Angelical*. 'Tis *Godlineſs*. What is *Holineſs*, but *Godlineſs*? This were a little of the *Angelical Holineſs*.

Secondly, Our continual *Apprehenſion* of GOD, may bring a continual *Dedication* to GOD, upon all that we *Have*, and all that we *Do*. If we *Glance* at *Inferiour Ends*, yet we may not *Stop* there: All our *Ends* are to be Swallowed up in GOD. We ſhould not, with any patience conſent unto it, that any but GOD, ſhould have our *Strength*, our *Time*, our *All*. Whatever *Poſſeſſions* are beſtow'd upon us, we may put them under that Conſideration, which the *Houſe* of *David* had, in Pſal. 30. *Tit. Dedicated Things*. All our *Poſſeſſions*, all the Powers of our *Spirits*, all the Members of our *Bodies*, our *Eſtates*, our *Credit*, our Deſireable *Friends*; we may contrive with our ſelves *What Acknowledgments may* GOD *have out of theſe Things!* And Improve them no farther, than as *Inſtruments*, whereby GOD may be *Acknowledged*. Yea, and our daily *Actions*; may we not be driving a *Trade* for GOD in all? As 'tis ſaid, in 1 Cor. 10. 31. *Whatever ye do, do all to the Glory of God:* So, our *Eating*, our *Drinking*, our *Sleeping*, what is it for? We may diſtinctly ſay, *I do This, that I may be ſupported in the Service of God.* Thus, our *Labours*, our *Travels*, our *Viſits*, and our Exerciſes of *Religion*, we may thus Ennoble them, *I do This, I will do it carefully and cheerfully, becauſe God hath Commanded my doing of it.* A *Dedication* to GOD, is the proper meaning of *Holineſs*: And very *Angelical*

gelical would be our *Holineſs*, if we could be frequent, and conſtant in ſuch Acts of *Dedication*.

Thirdly; Our continual *Apprehenſion* of GOD, may produce our continual *Satisfaction* in GOD, under all His *Diſpenſations*. Whatever *Enjoyments* are by God conferred upon us, where lies the *Reliſh*, where the *Sweetneſs* of them? Truly, we may come to Reliſh our *Enjoyments*, only *ſo far* as we have ſomething of GOD in them. It was required in Pſal. 37 4. *Delight thy ſelf in the Lord*. Yea, And what if we ſhould have no *Delight*, but the *Lord*? Let us ponder with our ſelves, over our *Enjoyments*; *In theſe Enjoyments I See God, and by theſe Enjoyments I Serve God!* And now, Let all our *Delight* in, and all our Value and Fondneſs, for our *Enjoyments*, be *Only*, or *Mainly*, upon ſuch a *Divine Score* as *This*. As far as any of our *Enjoyments* Lead us unto GOD, ſo far let us Reliſh it, Affect it, Embrace it, and Rejoyce in it; *O Taſt, and Feed upon God in all*; and Ask for Nothing, no, not for *Life* it ſelf, any further than as it may help us, in our *Seeing*, and our *Serving*, of our GOD. And then, whatever *Afflictions*, do lay Fetters upon us, Let us not only Remember, that we are concerned with GOD therein, but let our concernment with GOD procure a very profound *Submiſſion* in our Souls. Be able to ſay, with him, in Pſal. 39. 9. *I opened not my mouth, becauſe Thou didſt it*. In all our *Afflictions*, Let us Remark the *Juſtice* of that GOD, before whom, *Why ſhould a Living man Complain for the Puniſhment of his Sin?*

the

the *Wiſdom* of that GOD, *whoſe Judgments are Right*; the *Goodneſs* of that GOD, who *Puniſhes us leſs than our Iniquities do deſerve.* Let us behave our ſelves, as having to Do with none but GOD, in our *Afflictions*: And let our *Afflictions* make us more conformable unto GOD; which Conformity being Effected, Let us then ſay, *'Tis Good for me that I have been Afflicted.* Sirs, what were this, but a pitch of *Holineſs*, almoſt *Angelical*! Oh! Mount up as with the *Wings of Eagles*, of *Angels*; be not a ſorry, puiny, Mechanick ſort of *Chriſtians* any longer; but *Reach Forth* unto theſe things, that are thus before you!

But, in fine, 'Tis our Lord JESUS CHRIST, who is, *The Face of God. That* is His *Name*, frequently in the Old Teſtament; and in this *Hint*, I have given you a *Golden Key* to come at the ſenſe of many paſſages in the Sacred Pages, about, *The Face of God*, and, *The Light of that Face*: 'Twas the *Meſſiah.* 'Tis then our Lord JESUS CHRIST, who is to be the more *Immediate Object* of our *Apprehenſions*, when we would become *Angolical*; 'Tis God in our Lord JESUS CHRIST: Whenever we entertain any Thing of GOD in our minds, it ſhould be with a CHRIST, and thro' a CHRIST. Thoſe who do all they can, to Forge a CHRISTIANITY, without a CHRIST, are ſo far from Like *Angels* of the Lord, that they are *Traitors* to the King of Heaven!

II. We may render our ſelves *Angelical*, by our Endeavours of a *preſent*, and *a pleaſant* and an

Univer-

Universal Obedience, unto the Lord JESUS CHRIST, the *Lord of Angels*. Who's are the *Angels*, but the *Angels of the Lord?* And, [as in 1 Kin. 18. 12. and Act. 8. 39.] *The Spirits of the Lord.* Our Lord JESUS CHRIST is the *Lord General* of all the *Angels*; He is the *Lord of Hosts*; and all those *Hosts* of Heaven are under His Command; We read in Psal. 103. 20, 21. *They do His Commandments, Hearkening unto the Voice of His Word: They are His Ministers which do His Pleasure.* The very Highest *Angel* in Heaven desires and studies to be a *Servant* of the Lord JESUS CHRIST: The Great God, would soon strike him down from Heaven, with Hot Thunder-bolts, if he did not so. Even *Michael*, the *Archangel*, ha's Received that Charge from God, concerning our Lord-Redeemer, *Do thou Worship Him!* *Gabriel* himself, must give this Account of himself, *I stand in the presence of the Lord Jesus Christ*; namely, As a *Servant* standing in the *Presence* of his Master.

Come then; Let every one of us, become the *Servants* of our Lord JESUS CHRIST. By consenting to the Methods of *Grace* in the *New Covenant*, Let us yield our selves unto our Lord JESUS CHRIST, as unto our LORD; and say, with him in Psal. 119. 38. *Lord, I am thy Servant, Devoted unto thy Fear.* Let us Reckon it the Highest *Pleasure* unto our selves, to be alwayes *Pleasing* of our Lord Jesus Christ: Let us Esteem it the Highest *Honour* unto our selves, to be alwayes *Honouring* of Him. To be, *A Man of God*, is to be like an

Angel, An *Angel* was called, in Judg. 13. 8. *The Man of God*. We are *Men of God*, when we become the *Devoted Servants* of our Lord JESUS CHRIST. Sirs, The Bright *Angels* of Heaven, Invite us, to become their *Fellow Servants*, by giving our ſelves up unto the work of *Witneſſing* to the *Truths* and *Wayes*, of their Heavenly Lord. When we have Solemnly Conſecrated our ſelves unto this Work, Then, whatever *Commands* our Lord JESUS CHRIST layes upon us, Let us Readily, Joyfully, Univerſally yield *Obedience* thereunto. Be upon the *Wing*, as the *Angels* are, to do every thing, that our Lord Jeſus Chriſt would have to be done. Delay none, Deſpiſe none, Refuſe none, of the *Commandments*, which our Lord Jeſus Chriſt ſhall give unto us; but ſay, as in 1 Joh. 5. 3. *His Commandments are not Grievous*. And whatever we ſhall *know* to be *Acceptable* unto our Lord Jeſus Chriſt, Let us Immediately *Do*, what we *know*: Let this be *Argument* Enough unto us, for any thing, though *Fleſh and Blood* [Body and Soul] be never ſo much againſt it: *My Lord JESUS CHRIST would have me to Do this Thing!* Thus our *Labour* ſhould be according to our *Prayer*, That *the Will of God may be done on Earth, as it is in Heaven*.

III. To be very *Serviceable* is to be *Angelical*: To *Do Good*, is the Diſpoſition of a *Good Angel*. Thoſe men, whoſe perpetual Buſineſs, tis, *To Go about for the Doing of Good*, as, they are like the Lord JESUS CHRIST, [Act 10. 38.] So they are

are like the *Angels*, that wait upon our Lord Jesus Christ. The *Angels* are alwayes Employ'd in some Service, for our Lord Jesus Christ, and for those that belong unto Him. 'Tis said, in Heb. 1. 14. *Are they not all Ministring Spirits?* Oh! Let it, in like sort, be our Ambition, to *Minister* some way or other, for the *Good* of them, that are to be the *Heirs of Salvation*; and let us be much and oft, in studying with our selves, *What Good may I do, with those Talents, where with my Lord Jesus Christ ha's betrusted me?* How many *Good Offices*, does the *Bible* Report, as done by the *Angels* of God, for the *People* of God? And, how many such *Good Offices* are still done, for the *People* of God, by the *Angels* of God, which *Encamp as an Host about them that Fear Him?* Christians, If we are advised of any *Opportunity* to *Do Good*, Let us be as Ready to do it, as the *Angel* that came down to the *Pool* of *Bethesda*, was to help the Miserables assembled there. Yea, though they should be never so Poor, never so Small, never so *Mean People*, that we may *Do Good* unto, Let us be ready to Do it, with all our Hearts. The First Apparition of an *Angel*, that we Read in the Scripture, was to Relieve a *Poor Maid*, in Trouble of Spirit. The Martyr *Bradford*, That man had the *Face* of an *Angel*, concerning whom it was Noted, *He was alwayes, either with Purse, or Tongue, or Pen, doing of Good.* Whatever *Company* we fall into, tis easy for us, ordinarily to Think, *What Good may I do in this Company before I Leave it?* That man

Speaks with the Tongue of Angels, who will never diſmiſs his *Company*, without ſome Conſcientious Eſſay, to *Speak* what ſhall be *Profitable* unto them. And, *Inventions* to *Do Good*, and be *Benefactors* to all that are about us, the more *Upright* we are, the more we ſhall *ſeek out many ſuch Inventions*. There is an *Angelical Air* upon them!

IV. Near Approaches to God, in *Devotions* and *Communions*, full of *Intimacy* with Him, will give a man, if not the *Face*, yet the *Heart* of an *Angel*. When was it, that the *Face* of *Moſes*, had an *Angelical*, and an Extraordinary *Luſtre* upon it? It was, when he had been *with God, in the Mount*. We read, in Exod. 34. 29. *When Moſes came down from Mount Sinai, with the Two Tables of Teſtimony, the Skin of his Face ſhone.* They that are very much with God, in thoſe Exerciſes, wherein the *Power of Godlineſs*, does mainly conſiſt, will contract a *Luſtre* therefrom, and be ſomewhat like the *Angels*, made *Partakers of the Divine Nature*. To be often in *Secret Prayers*, and *Secret Praiſes*, with Raiſed Strains of *Heavenly Zeal* before the Lord, *This* is to be as it were, of the *Angelical Fraternity!* Yea, 'Tis a *Golden* Paſſage of *Chryſoſtome, That the very Angels themſelves, cannot but Honour the man, whom they ſee Familiarly and Frequently, Admitted unto the Audience, and as it were Diſcourſe with the Divine Majeſty.* Truly, whether the *Angels* may *Reverence* theſe *men* or no, theſe *men* do *Reſemble* the *Angels*. It becomes more Notably

Notably thus, when men do often ſet apart *whole Dayes*, for their *Prayers*, and their *Praiſes*, and are *With God in the Mount*, for *whole Dayes* together. Great Things did the *Angels* do for *Moſes*, Great Things for *Elias*, who often ſpent *whole Dayes* alone with the Lord; And what ſaid an *Angel* unto *Daniel*, when he had been ſpending *whole Days* at ſuch a rate, *Thou art a man of Deſires, and an Angel thinks not much to fly down from Heaven unto thy Converſation*! Such *Dayes*, do leave an *Angelical Savour* upon the *Souls* of men; they Leave our *Souls*, for many Dayes afterward, under ſuch a Gracious, and Generous, and Serious, & Watchful, and Uſeful *Biaſs*, as has the *Face* of an *Angel* thereupon. And therefore, the **Lords Dayes**; Let us keep *them* with a peculiar Sollicitude, a ſingular Elevation, of *Sanctity*. It was the priviledge of *John*, in Rev. 1. 10. To be *in the Spirit on the Lords Day*. Syrs, If we are ſo, we ſhall be *with the Angels on the Lords Day*; And if *with* them, then *like* them. To be wholly under the *Confinement*, [I miſtook the word, I ſhould ſay, *Liberty*!] of *Religious Applications*, throughout our whole *Chriſtian Sabbath*, Let us not count it, as a Ceremonious perſon once call'd it, *A being on the Rack a whole Day together*. *Angels* have ſtrangly viſited and comforted ſome on the *Rack*; but never ſuch as complain'd, that a ſtrict *Lords Day* put 'em on a *Rack*. During the whole Day, Let our *Thoughts* be full of *God*, and *Chriſt*, and *Heaven*; During the whole Day, Let our *words* be

Few, and *Fitt*, and *Savoury*, and such as may *Minister Grace unto the Hearers*; During the whole Day, Let our *Earthly Defilements* be Banished from us; Let our Hearts, be every Hour Sallying forth with Numberless *Ejaculations* to the Lord. Such *Lords Dayes*, will *Ripen* men into *Angels* at the Last! But on the *Lords-Day*, there sometimes does Recur, a most special and signal opportunity to *Draw near unto God*; namely, **The Lords Supper**; an Ordinance of the *Nearest Fellowship* with Heaven; an Ordinance, wherein a CHRIST Suffering for us, is, by the Symbols of *Bread* and *Wine* so tendred unto the Faithful, that in their Obeying His Appointment thereof, they do with Ineffable Advantage partake of Him. Well then, Let our *Preparations* for this Great Ordinance, be with as much of Solemnity, as if we were to *Dy* our selves, at the Time, when we do *Annunciate* here the *Death of our Lord.* Let us *Examine* our selves, & *Supplicate* our God, before we come to the *Table* of the Lord, as if we were to *Dy* when we come. And at this *Holy Table*, where *Man Eats Angels Food*, Let us *Fix* our *Meditations* on our Lord JESUS CHRIST, with all possible *Attention*, with all suitable *Affection.* Thus, *Beholding, as in a Glass, the Glory of the Lord, we shall be Changed into the same Image, from Glory to Glory, as by the Spirit of the Lord.* Now, 'tis that *Glory* that makes an *Angel!*

V. An *Heart* much Affected with the Lord JESUS CHRIST, will procure the *Face of an Angel*,

gel, unto the *man*, who hath an *Heart* ſo affected. Unto the *Angels*, there is nothing ſo precious, & nothing ſo glorious, as the Lord JESUS CHRIST; yea, 'tis our CHRIST, that makes the beſt part of their *Heaven* for them. Our Lord JESUS CHRIST, is, as the Apoſtle Enumerates it among the *Myſteries* and *Evidences* of our Faith, in 1 Tim. 3.16. *Seen of Angels.* But how *Seen*? Truly, *Seen* with Wonders, and *Seen* with Raptures, and *Seen* with Endleſs *Hallelujahs.* Would we be Like the *Angels*? Then Let our Lord JESUS CHRIST be *Seen* by us, as the *Beſt Thing* in Heaven and Earth, and as infinitely *Better* than the very *Angels* themſelves. At the *Incarnation* of our Lord JESUS CHRIST. What were the Songs of *Angels*? in Luk. 2. 14. *There was a multitude of the Heavenly Hoſt, praiſing of God, and ſaying, Glory to God in the Higheſt*! Would we be like the *Angels*? Let us then join in a Conſort with thoſe *Morning Stars*, and *Sons of God.* It was with *Joy Unſpeakable and full of Glory*, that the *Angels* attended upon our Lord JESUS CHRIST, firſt throughout His *Humiliation*, and then, unto His *Exaltation* Let the whole of *That*, be the moſt Raviſhing Subject of our *Contemplation*; Let us Love to ſee our Lord JESUS CHRIST, firſt *Suffering*, and then *Entring into His Glory.* And let our Acclamations, be like thoſe of the *Angels*, upon thoſe marvellous Diſpenſations of the Grace of God! When the *Angels* do *Look* on the Lord JESUS CHRIST, they are *Covered* with Aſtoniſhment, and cry out, O

Holy,

Holy, Holy, Holy Lord of Hosts, all Heaven is full of thy Glory! And shall not *we* so Look on that our *Lord of Glory?* When the *Angels* do *Speak* of our Lord JESUS CHRIST, they make a most Reverent mention of His *Holy and Reverend Name*, and say, *Oh! there is none among the Sons of the Mighty, that may be compared unto this Lord.* And shall not *we* so speak of that Great *King*, with a *Tongue, like the Pen of a Ready Writer?* Something of **Christ**, the *Angels* must have; they would think themselves to be *Starved*, if they had not this *Manna* to Feed upon! Syrs, Let the *Meat* of our Souls be the *Fruit* growing on this *Tree of Life*; & Let the *Drink* of our Souls be, the *Honey of this Rock*: This is the daily Repast of *Angels*; This Nourishment will *Angelify* us in a little while. What shall I say? The *Mystery of CHRIST*, is the most grateful Contemplation of the *Angels*: Those *Cherubims* about the *Ark of God*, we are told, in 1 Pet. 1 12. *They Desire to Look into these Things.* I say then, *Go and do Likewise.*

VI. If we would always Behave our selves as before the *Face of Angels*, we should at length obtain the *Face of an Angel*, by the Exactness, the Circumspection, the Accuracy of our Behaviour. It was a Good *Memento*, written upon a Study-Wall, *Angeli adstant*; or, *The Angels of God stand by!* Did men Remember the Eye of the Invisible *Angels* upon them, in all their ways, how grave, how cautious, how pious would they be; and at Last, how like unto those *Angels!* If a man, were

as

as bad as *Balaam* himſelf, yet the bare ſuſpicion of having the Eye of ſome *Angel* upon him, would be enough to ſtop him from Ruſhing on to *Sin*. *Why ſhouldeſt thou Sin*, ſays the Wiſe man, in Eccl. 5. 6. *Before the Angel?* If we were *Wiſe*, we ſhould often think, *I am now before ſome Angel!* and that Thought would make us *Wiſe*. The Aged Apoſtle ſaid unto a younger Miniſter, *I charge thee before the Elect Angels*: from whence 'tis infallibly ſure, That the *Elect Angels* take notice, how we Acquit our ſelves, each one in his *Charge*. Said the Pſalmiſt, in Pſal. 138. 1. *Before the Gods I will Sing praiſe unto thee*: The LXX. tranſlate it, *I will ſing praiſe unto thee, before the Angels*. Chriſtians, The *Angels* take Notice of us, in all our *Employments*, yea, in our Cloſeſt *Retirements*. We give no *Praiſes* to God, we Perform no *Duties*, we Endure no *Troubles*, we Reſiſt no *Temptations*, but the *Angels* of God, are the *Witneſſes* of what we do; we are a *Spectacle to Angels* in all of our *Encounters*. Well, Now Let our *Deportment*, be mightily under the Influence of this Conſideration; *The Angels take Notice*; *What Report will the Angels of God, give of my Behaviours!* It has been propounded as a *Rule of Prudence*, for a man, wherever he comes, to Imagine, that there is preſent ſome Eminent, Wiſe, and Good man, to ſee and hear all that paſſes. *Man*, There is an *Angel* to ſee and hear all that paſſes, wherever thou comeſt; This is no *meer Imagination*. Could we, like the Servant of the Prophet, in the Mount, ſee the unſeen Regiment

ment of the World, by the Subordinate Government of *Angels*, what an *Awe*, what an *Awe*, what an *Awe* would it ſtrike us with! The *Angels* of the Lord ſee, how men are Diſpoſed, and Employed, for the Service of Their Lord, and gladly contribute their unknown Aſſiſtences unto that Service. But it cannot be any other than a Grief unto thoſe *Angels*, to ſee *Enormities*, in thoſe, for whoſe welfare they are concerned. If they have *Joy* over a *Pænitent*, they muſt needs have ſome ſort of *Grief* over a *Tranſgreſſor*. Yea, in all probability, the miſcarriages of ſuch offenders, work in them a ſort of *Diſtaſt*, which inclines them, on many accounts, to withdraw from the Offenders, until they have *Waſhed* themſelves over again, *In the Fountain ſet open for Sin & for Uncleanneſs*. Now, Let this conſideration accompany us, in all our Walk; and let the *Eye* of an *Angel* be more to us, than the *Eye* of a *Cato*, could be to any *Roman*. The *Face of Angels* will at laſt be gain'd, by ſuch a Conſideration!

VII. Let us Beware of every *Sin*; for *Sin* will Turn a *Man* into a *Devil*. Oh! Vile SIN, horrid SIN, curſed SIN; or, to ſpeak a more Pungent word, than all of That; Oh, SINFUL Sin; how Pernicious art thou unto the Souls of Men! Tis ſaid, in 1 Joh. 3. 8. *He that Committeth Sin, is of the Devil. Holineſs* will make men *Incarnate Angels*; but *Wickedneſs* will make them *Devils Incarnate*. An Impenitent *Sinner*; hath he the *Face of an Angel?* No, but the *Heart of a Devil* in him. Let your

your *Zeal* againſt all *Sin* then, be like that of the *Seraphim.* The *Angels*, are *Seraphims*, or Burning ones; They *Burn* [and ſo let *us!*] againſt all *Sin*, becauſe of its being ſo contrary & provoking to their moſt *Holy Lord.* Sirs, Mark it; If any of you wittingly, and willingly, Sin againſt God, you do as the *Devils* do, and as the *Devils* would have you to do, and as our Lord Jeſus Chriſt ſpeaks, in Joh. 8.44 *Ye are of your Father the Devil, and the Luſts of your Father ye will do.* Dreadful words! There is the *Image* of the *Devil*, and there is the *Practice* of the *Devil*, in every SIN. To *Commit* SIN, is *Humane*; to *Indulge* it, will be *Diabolical.* But eſpecially, there is much of the *Devil* in *Apoſtaſy* from Good Beginnings. Of the *Devils*, we find in Jude 6. *They kept not their Firſt Eſtate:* They once joined, it ſeems, in Praiſing of God, with the *Angels* of the Bleſſed Regions; but they *Left* it all. You that have *Left* the *Societies*, and the *Exerciſes*, of Chriſtianity, wherein you were *at Firſt* Engaged; Behold, who your *Leader* is! The firſt and great *Apoſtate*, the *Devil*, is your *Leader*, in this *Deſertion*; And, alas, whither will he *Lead* you? There is much of the *Devil* alſo, in *Hypocriſy* under Good Profeſſions. When there was a Secret, Rotten *Hypocrite*, among the Diſciples of our Lord. Our Lord ſaid, in Joh. 6. 70. *He is a Devil*; Indeed, the *Devil* is never ſo much a *Devil*, as when *Transformed* into *an Angel of Light.* When ſtrict pretenders, and pleaders, and it may be, Preachers of the *Goſpel*, ſhall yet *Cloak ſome*

Hidden

Hidden Practices of Dishonesty under their fair pretences, Behold, Men playing the *Devil* horribly. What shall I say more? The *Devil* is an *Unclean* Spirit, a *Lying* Spirit, a *Proud* Spirit, a Spirit full of *Envy*. Oh! Take heed lest you be of such a *Spirit*, and so, Lest you Perish *with the Devil and his Angels*, throughout Eternal Ages.

Thus, the *Rules* of becoming *Angelical*, have been set before us.

But if we do now Humbly Reflect upon our selves, for our not Living up to these *Rules*; we cannot easily be more Humble in such Reflections, than was that MAN OF GOD, the Reverend, JOSHUA MOODEY, who from his *Essayes* to obtain the *Face of Angels*, is now gone unto the *Place of Angels*.

All the Churches of *NEW-ENGLAND*, Considered him, as a Person, whom an Eminency both in *Sense*, and in *Grace*, had made Considerable. All the Churches of BOSTON, Enjoy'd and Admired, his Accomplishments for the *Evangelical Ministry*, many years together. The Church of *Portsmouth*, (a part of the Country that very much ow'd its *Life* unto him!) Cryes out, of, *A Deadly Wound*, in his *Death*; and is ready to cry out, *Our Breach is Great like the Sea*; *who can heal it?* His *Labours* in the Gospel, were frequent and fervent; whereof the *Press* hath given some *Lasting*, as the *Pulpit* gave many *Lively* Testimonies: and unto his Cares to Edify his Flock by *Sermons*, he added more than Ordinary Cares to do it by

Visits:

Visits: No man Perhaps being a kinder *Visitant*. He was not only Ready to *Do Good*, but also to *Suffer* for doing it; and as he was Exemplarily Zealous for a *Scriptural Purity* in the Worship of the Lord Jesus Christ, so, he cheerfully Submitted unto an *Imprisonment*, for that *Cause of God, and of this Country*; wherein, like *Stephen*, he had the Honour to be the *First*, that Suffered in that way for that *Cause*, in these parts of the World. Briefly; For *Piety*, for *Charity*, and for *Faithfulness* to the main Interests of our Churches; all that knew him, and know the worth of these things, wish that among the *Survivers*, he may have many *Followers*.

He was of a very Robust and Hardy Constitution, and a notable Exception to the General Remark, *Raro solent Ingenia insigniter fælicia, Robusta sortiri Corpora*; and, it may be, too *Prodigal* of his *Athletick Strength*, in doing the Service, whereto a Good Master called him. Nevertheless, when a *Complication* of Distempers, was diverse Months before his Dissolution, brought thereby upon him, he Exceedingly Lamented, *His Neglect*, (as he accounted it) *of his past Opportunities to be Serviceable*. At Length, Coming to *Boston*, for Advice about the Recovery of his Lost Health, his Distempers here so grew upon him, as to Threaten a Quick Period unto his Pilgrimage. His Distressed Church at *Portsmouth* now Importunately made their *Prayer* with *Fasting* before the *Great Shepherd of the Sheep*, that they might not be deprived of

so

ſo Rich a Bleſſing; and he was himſelf Exceedingly deſirous to have Returned unto *Portſmouth*, that he might eſtabliſh his Flock yet further against all Temptations to forſake *the Right wayes of the Lord.* But Heaven determines otherwiſe.

When the Laſt Summons of *Death* came to be Served upon him, he had neither *Time*, nor *Strength*, to ſpeak very much; and they that have ſpoken much while they *Live*, ſometimes muſt not ſpeak very much at their *Death.* His Diſcourſes, were generally full of *Self-Condemnation*; and indeed, that man knows not how to *Dy*, who thinks to Dy otherwiſe, than *Condemning of himſelf*, Exceedingly. The moſt of what he ſaid, was, I ſuppoſe, unto a Miniſter, who Viſited him, the Day before his Expiration. Unto that Miniſter, he Signifyed, That he *was Rejoycing in the Hope of the Glory of God*; That he *was Longing to Go to the Precious Chriſt, whom he had Choſe and Serv'd*; That *the Spirit of Chriſt, had Comfortably taken away from him the Fear of* DEATH. When that Miniſter urged him, to Leave with him, any ſpecial Deſire, that he ſhould Judge proper to be mentioned, He ſaid, *The Life of the Churches! The Life of the Churches! and the Dying Power of Godlineſs in them*; *I beſeech you to Look after that!* The Miniſter at laſt ſaid, *The Lord Jeſus Chriſt, is now, Sir, going to do for you, as once* Joſhua [*your Names-ſake!*] *He is juſt going to take from you, your old, ſorry, ragged Garments, Thoſe of*

your

your Fleſh; and clothe you with change of Raiment, with the Garments of Heavenly Glory, and give you a place among His Angels: Whereto he Replied, with ſome Tranſport, *I Believe it! I Believe it!* After this, he ſaid little, but Lay in an uneaſy Drowſineſs, until the Afternoon of the Day following; which was, *The Lords Day*; and then, even on the Day, whereon he had ſo often been *in the Spirit*, he went unto the Bleſſed *World of Spirits*; on the Day, which he had ſo often Sanctifyed in a *Sacred Reſt*, he went into his *Eternal Reſt*. A *Fatal Day* was this Day unto our Land! It is an Omen of a ſad Fate unto a Land, when the *Angels* do ſay, *Migremus hinc*; Let us be gone! How far he had the *Face of an Angel*, while he Sojourned here, no doubt *Envy* may *Cavil*; and I have ſometimes, with wonder ſeen it, in the poor *Energumens* among us, that when the *Miniſter*, who might be the moſt likely to do them Good, came unto them, the Fiends that poſſeſſed them, would make the Miniſters *Face* Look ſo Dirty and Swarthy, that they muſt by no means acknowledge him. This I may venture to ſay, without Flattery: It is Long ago, that in another Senſe than *Aquinas*, we call'd him, *An Angelical Doctor*; And he has now attained, *The Face of an Angel*, without the leaſt *Wrinkle* in it. He is, with *Stephen*, and the *Angels of God*, gone to Behold the Glory of the Lord JESUS CHRIST, and bear a part with the *Many Around about the Throne, ſaying, Worthy is the Lamb*

Lamb that was Slain! I cannot but Recommend him to you, as one that was, *A Candidate of the Angelical Life*; and ſollicit you to Remember, not only the *Leſſons*, and *Counſils*, and *Warnings*, which you have had from him, in private or publick Diſpenſations, but alſo his *Example*, to *Follow* him, wherein he *Followed*, [and in many things he Followed!] *the Lord JESUS CHRIST.*

FINIS.